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The New Education in China.

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II.

The Outlook.

THE sketch in the previous paper of the Progress of the New Education in China, though incomplete and exceedingly cursory, is nevertheless sufficient to enable us to point out several self-evident conclusions.

1. The Old Education is destined to retreat before the advance of the New and may ultimately go down altogether. The end may be long deferred, but the result seems none the less certain. There are many who will consider this statement premature and unwarranted by the facts now in sight, but history assures us that the march of such movements is always forward, and their force is irresistible. However, the facts in this case are beginning to stand forth in bolder relief, and it is evident to all that a new idea is rapidly gaining ground with the thinking classes of the empire.

The memorial of 1887 says:—"As for Western scholars, we find that half of their men of talent and capacity are drawn from the philosophical schools which develop their intellects by the study of logic, and the other half spring from the marine because the experience they gain by visiting different parts of the world emboldens their hearts and expands their knowledge." Then follows this significant admission:—"Progress and retrogression therefore does not depend simply on understanding the niceties of literary compositions." This remarkable statement—viewed from a Chinese standpoint—bore the signatures of men representing the highest culture and the widest influence in China. It was approved

by the throne and gazetted all over the empire, and was read and commented upon by all classes.

2. The old order of educational ideas and methods will die hard. The most sanguine advocates of the advanced movement feel the power of centuries-old prejudice against receiving anything from the "Barbarians." This intruder from Western lands must be vouched for by the records of the T'ang Dynasty and presented in harmony with the Ritual of Chow! Its opponents must be persuaded that they are only being asked to receive back again their own after centuries of sojourning in foreign lands, and they must be made to settle down with the comforting conviction that, though greatly improved by its contact with the world, it is really not foreign at all but is rather a child of their own begetting, the glory of whose wisdom has been "usurped" by others!

When the T'ung Wên Kuan was projected in 1860 it was not designed to employ foreigners as instructors. On the contrary, the Viceroy and Governors of Canton and Shanghai were commanded to find out natives well acquainted with foreign letters, and to send them with a good supply of foreign books to the capital with a view to the instruction of youth to be chosen from the Eight Banners. The Viceroy at Canton could find no one. At Shanghai only one candidate presented himself, and he was adjudged unfit for the place. The memorial proceeds:—"As therefore no candidates were sent up from Canton and Shanghai, we have no recourse but to seek among foreigners for suitable men."

Nearly thirty years have passed since this failure to secure competent native instructors in Western science, and again the experiment is being tried under more favorable auspices. Quite recently a military and naval school has been established near Peking, under the special direction of the Board of Admiralty, at the head of which is the father of the Emperor—Prince Ch'un. Thousands of taels have been expended in foreign instruments and students' apparatus, but no foreign instructor is employed. The desirability of the New Education is still admitted, but the prejudice against its foreign accompaniments remains and will only be finally overcome by the passing away of generations.

3. The course of instruction required to meet the demand of the time and the desires of those most interested is broad and comprehensive.

It is desired—so the memorial of 1861 indicates—"to understand the language and letters of the several nations of the West, as the sole means of protecting themselves from becoming the victims of crafty imposition." Five years later, in the memorial recommending

the enlargement of the college, the progress made in the introduction and use of Western machinery, steamers, fire-arms and military tactics was found to have created a demand for a knowledge of mathematics and physical science. The continued forced contact of China with foreign powers and the necessity of entertaining a host of questions relating to international law, extra-territoriality and the judicial methods of the West demanded investigation in a new department of learning not wrought out for them by the sages of the past. And each day increases the demand for thorough technical training in all departments of engineering. The required curriculum must include—as shown by the scheme of the educational mission to the United States some years ago—"various special courses of study in the physical, mechanical and military sciences; in political history and economy, international law, the principles and practice of civil administration; and in *all* departments and branches of knowledge, skill in which is useful for public government service in these modern times."

4. Another and important lesson is that the instruction called for must be thorough. The memorialists of 1866 said:—"Now at Shanghai and elsewhere the building of steamers has commenced, but we fear if we are content with a superficial knowledge and do not go to the root of the matter, that our efforts will not issue in solid success."

It is further stated:—"What we desire is that our students shall go to the bottom of these subjects . . . for we are firmly convinced that if we are able to master the mysteries of mathematical calculation, physical investigation, astronomical observation, the construction of engines and the engineering of water courses, this only will ensure the steady growth of the power of the empire." In the enterprise of which Yung Wing was the author and chief promoter, the plan of the Chinese government was to give the boys "the advantages of the best American institutions—academies, colleges and professional and technical schools; and to assign them for study in special departments as they developed aptitude and ability."

Here we have the spectacle of an old and powerful nation, clinging to the traditions of many centuries, restrained by prejudices born in their natures and intensified by education, the government and the great bulk of the influential party unwilling to yield an inch of their ground—a nation on the eve of a great revolution, moving slowly but surely to its consummation. Forced to move forward yet consoling themselves with the idea that, after all, they are only carrying out the traditions of the venerated past;

obliged to seek new knowledge at the hands of those they despise, yet earnestly desiring thorough initiation into all the mysteries of Western thought.

We said above that China is on the eve of a revolution. We will go further and say, the morning already begins to dawn. It is but a part of the great awakening of the entire Eastern world. The West has viewed with breathless interest the progress of Japan toward civilization and has applauded to the echo the crowning act of the century when the Mikado proclaimed constitutional liberty to the millions under his sway. Of India a recent correspondent writes: "She has been in a state of somnolency for these 3,000 years. There has been no substantial progress for all these years until the light of Western civilization began to penetrate the gloom. Now the country is awakening from its last slumber, and the shackles that have bound these millions for ages are being stricken off. Customs are changing and languages are dying out."

In China much has already been accomplished. Her coast is provided with what some assert to be the best light-house service in the world—so many beacons sending out their light over the sea as if to welcome the stranger from the West with all that is good in religion and philosophy. She defends her coast with more than a score of well equipped men-of-war, aided by over a hundred gun-boats of modern design. A million men, equipped with the best modern arms and drilled according to the latest European ideas, defend her territory within. A vast merchant marine conveys her merchandise from port to port and the rumble of the steam cars is beginning to be heard in the North, and we await the conclusion of a discussion which for the most part favors the extension of the railway system all over the empire. Thousands of miles of telegraph wire are put up every year. And all call for an army of men thoroughly educated and prepared to take the lead under these changed conditions in the affairs of one-third of the population of the globe.

China is moving and, ere long, we shall look on with amazement at her progress. The motion of large bodies is slow at first, but the speed becomes great in proportion to the bulk. It requires no peculiar prophetic vision to be able to say with certainty that we shall witness great changes in China before the century dies.

The Competency of the Chinese Language.

In view of the great demand for instruction in Western science and philosophy the question of the competency of the

Chinese language as a vehicle for scientific instruction has been seriously discussed in many quarters with the result that it has been quite generally agreed that it is sufficient. The subject was entertained by the North-China Branch of the Royal Asiatic Society, and the written opinions of the leading educators in different parts of China were sought for and gathered for publication. Probably none were more surprised at the result than were those who advocated the use of the vernacular to the exclusion of English, that so many agreed with them.

At a meeting of the Peking Missionary Association, held in January last, the matter was discussed at considerable length, and the weight of opinion, so far as it was expressed, favored the use of the Chinese language. A few months ago we communicated with a few friends engaged in educational work and asked their opinions. The replies were personal, but their opinions are public, and it will not be considered a breach of confidence to reproduce some of them here :—

Rev. C. F. Kupfer, of Kiukiang, wrote :—"Seven years of experience in educational work has disclosed to me that students in this part of China can only be brought through a full course in Western science through the medium of their own vernacular. It takes the greater part or nearly all of the student's school days to acquire sufficient knowledge of the language to enable him to enter upon the study of science in English text-books, and hence I have come to the conclusion that teaching English is a great waste of time—a mistake."

Rev. A. P. Parker, of Soochow, wrote :—"I have no hesitation in saying that (science) ought to be taught in Chinese . . . I have seen enough, even in a few years, to convince me that Western science, as well as the Gospel, must be put into the Chinese language in order to its extended dissemination throughout the country . . . Science, like the Gospel, must be *planted* in the Chinese language in order to its permanent growth and development."

Rev. Dr. Mateer, who speaks from an experience of many years of most successful educational work, wrote :—"I see no reason why the Chinese student should not attain the very highest proficiency in Western science by the use of the Chinese language alone—the only limitations necessary being the want of teachers and text-books."

In closing his note, he added :—"I have not alluded to the idea advanced in some quarters that it is impossible to communicate scientific thought through the medium of the Chinese language.

I do not consider the idea worth rebutting. My own experience has abundantly proved the contrary."

He also said:—"Any supposed advantage of the English language in the use of terminology and exact expression is more than counterbalanced by the fact that a Chinaman learning Western science through this channel is still unable to express or communicate its facts and principles in his own language. In order to use his knowledge he must master the terminology in his own language."

Rev. J. H. Judson, of Hangchow, wrote:—"My experience is that the sciences can be taught in their (the Chinese) language when once the terminology is fixed and, in time, I do not see why this cannot be done . . . One thing is quite indispensable in teaching science to the Chinese. Every theory and principle should be fully illustrated by experiments, so that they can see with their own eyes and feel with their own hands that it is actually so."

Prof. Oliver, of the T'ung Wên Kuan, Peking, said:—"I do not consider a knowledge of English at all necessary. What I consider of the first importance is that the students be asked to accept nothing on credit; that they should have practical illustration of every principle enunciated; and, if possible, that they be allowed to perform the experiments themselves. I teach entirely in Chinese and, so far, have found no difficulty."

Rev. W. T. A. Barber, of Wuchang, wrote:—"As far as my limited experience goes, Chinese is quite competent for scientific teaching, but I have taught no practical chemistry or physics."

Prof. Russell, of the T'ung Wên Kuan, Peking, said:—"For popular astronomy, Chinese is as good a medium as English; but for practical, English is better, as the tables of sun and moon and the almanacs are all in English and we constantly use them."

At the meeting of the Peking Missionary Association, above referred to, Drs. Martin, Edkins, Dudgeon and others spoke in absolute harmony with the above opinions, which favor so unanimously the view that the Chinese language is sufficient for all necessary requirements in teaching Western science. Moreover, they probably represent the views of nine-tenths of those engaged in educational and evangelistic work in China to-day. It will be interesting to know whether the Chinese will accept the legitimate result of these opinions of their foreign instructors.

The Proposed Missionary Conference of 1890.

DR. PIERSON, in *The Missionary Review* for June, makes some criticisms in regard to the World's Conference in London last year that are so *apropos* to the coming General Conference in Shanghai that we are tempted to copy a few for the benefit of those intending to be present at that meeting, whether as writers or speakers. We make no comment upon these remarks except to say that they were made by one who has his eyes open, and that they will at least bear considering:—

One conspicuous mistake was made in the *selection of chairmen*. The policy of the committee was to change at every session the presiding officer. The desire was to have some distinguished clergyman or layman take the chair at each new assembly, and to divide up these honors so as to distribute them over as wide a representation as possible. Some of these chairmen were not only men of mark, but of marked capacity and ability for the place. Others were as conspicuously unfit. We all know how much depends on the selection of a presiding officer. He not only guides but often inspires the entire meeting. His tact, promptness, decision, suggestion, are the very hinges upon which turn the success or failure of the court or conference whose presiding chair he fills. A moderator of an association, presbytery or other ecclesiastical assembly may facilitate business, suppress disorder, disentangle the perplexities of confused and contradictory motions, and stimulate fraternal harmony and prayerful unity; or, on the other hand, may positively hinder, embarrass, obstruct, the whole proceedings. Sometimes even the voice and enunciation of a chairman, his manner, glance, attitude, may have upon the body of which he is the temporary head an unconscious influence. We have seen a whole throng of ecclesiastics run wild in debate, because, at a crisis, the chairman was flushed and embarrassed and undetermined, and waited a moment too long before decided action. So important have Church courts found this matter to be, that the suggestion has more than once been made that a permanent moderator should be selected to guide their deliberations.

At this great Conference one was occasionally placed in the chair who, whatever his personal character, had really no fitness for a presiding officer. Timid, hesitating, flustered, stammering, without even volume of voice or distinctness of utterance sufficient to be heard; unacquainted with even the simplest rudimental principles of

parliamentary law, such men ought not to be put into a place where they can neither do themselves credit nor help anybody else. For such positions men should be chosen not for some conspicuous service rendered to Church or State, to science or art, to letters or to humanity, but pre-eminently because they are fitted to guide a deliberative body or a popular assembly. A very distinguished man was not long since nominated for such a position in this country; but, before the vote had been taken, his awkwardness, dullness of hearing, slowness of comprehension, made evident into what a "sea of troubles" he would have plunged the assembly had he been raised to the chair. As it was, a much younger man, comparatively unknown, was made moderator, and showed no common aptitude for the place. The time has fully come when, in great deliberative bodies, the chair is no longer to be a high seat of honor to which to exalt some popular favorite or idol as a mere figure-head, but a throne of power for which the first and last and indispensable requisite shall be competency to preside and control.

Some serious mistakes at the Conference were made by the *speakers themselves*. As not every man is fit to preside, so not every man is fit to make an address or prepare a paper for such an assembly. The more we hear of public speakers, the more we are satisfied that in the vast majority of cases, *apologies* are themselves without apology. Time is too valuable to be consumed in useless explanations, tame self-depreciation and false humility. If the apology be true, the speaker has no right to be making the address; if untrue, he has no right to be making the apology. Yet a man will rise before a magnificent audience of intelligent and cultivated people; and, where every moment is golden, coolly state that he has "had no time to prepare," or feels "incompetent to speak on the theme" assigned him, or in one of a thousand ways excuse himself for what he is about to say or read; when, if what he states be true, he ought, by every law of good sense and ethical propriety, to sit down and leave the more room for somebody who is prepared. Every speaker should make the very best preparation possible, and then plunge *in medias res*, from his opening sentence giving his hearer something that has cost thought and is worth thought. We remember to have heard a man of no little distinction rise to address a large assembly on a great occasion; and, though appointed to the duty months previous, calmly inform his auditors that he "had made no preparation save that which he had made on his way to the meeting," in a ten minutes' ride on a tram-car! If true, that was an insult to the assembly: and unfortunately his speech proved that it was only too true.

A grievous blunder it is to *bring in irrelevant matter*, especially where brevity, condensation and concentration are essential. There is an impassable gulf between having to say something and having something to say. Those who easily took hold and firmly kept hold of those great audiences were invariably those who spoke, keeping most closely and clearly to the subject. The more direct the track, straight to the heart of the theme—*recte viam secare*—and the more vigorous the handling of it, the closer and more absorbed the attention. It was observable that matter, interesting in itself but foreign to the discussion, was ruled out by an impatient or listless audience, if not by a watchful and impartial moderator. Some of the papers were simply specimens of riding hobbies. Some writer, who had been studying a topic, or making a book, would take opportunity to inflict on his helpless hearers a treatise, having only a nominal connection with his theme, and sometimes so foreign to it as to appear such to the most casual and careless observer. Sydney Smith said that "in preaching, the crime against the Holy Ghost is *dullness*." It is very nearly an unpardonable offence to intrude and obtrude before such a body as that which met in Exeter Hall any address or paper which has not been carefully prepared on the subject under discussion, or which lacks the pith of sensible suggestion or the point of fitness and applicability. Speakers should be chosen, competent to treat these great themes, and conscientious enough to take pains in preparing; and only such should be heard.

To *flaunt one's denominationalism* in such a conference is a most grievous mistake. Yet a few—a very few—were guilty of what was so out of taste and out of tune with the whole key of that ecumenical council. For once from every quarter and every denomination came the champions of missions. In such a presence, it behooved us all to forget out tribal standards as we rallied around the Ark of God. Yet some felt it needful to let the rest know that for them to appear in such a promiscuous gathering was an unusual condescension; that it must not be construed into any abandonment of the peculiar tenets of their "Church," or even as an admission of the comparative unimportance of such tenets, as non-essentials. A few such protests and sectarian professions were heard, but they were the only inharmonious notes in a general, beautiful, orchestral harmony.

We ought all to rise above such a level. Why should a Presbyterian in an assembly of the Church Catholic insist that he abates not a jot of his belief in the "parity of the clergy" and the "divine right of the presbytery"? Or a Baptist announce his undiminished confidence "in believers' baptism" and that too only by "immer-

sion"! Or an Episcopalian declare that he must not be understood to admit the validity of "non-episcopal ordination," or as conceding that the barriers separating "the Church" from the rest of the body of believers are to be easily stepped over! If there be any magnanimity in fellowship with those who differ with us, such great-mindedness is always unconscious, for in nobility, as in humility, self-consciousness is destructive of the very grace itself.

There were mistakes of a minor character which pertain to all things human. This *limiting of speakers* to "five minutes" is one of the absurdities of modern impatience and "fastness." It was more than offensive to hear some really great and wise man rung down by the inexorable bell, when he had just laid the basis of his remarks and was just prepared to give us the results of wise and deliberate thinking; while some smart but shallow speaker, who mistook "audibility and volubility" for logic and eloquence, rattled through five minutes and "finished" without saying anything. It was painful to see that the modesty of some men of merit kept them back because their very aversion to the bell and the five-minute rule increased their embarrassment, while the assurance of others emboldened them to "occupy the time" without any real suggestions to offer. It was very strange to us to hear *such* an audience actually arrest with mock applause certain men of whom they tired or who overran their proper limits; or to observe evidences of manifest favoritism on the part not only of auditors but of presiding officers and committee men.

Notes on the Roman Catholic Terminology.

BY REV. G. L. MASON.

WHETHER the Roman Catholic system is gradually to cast off its excrescences of doctrine and then absorb most of the Protestant Churches, or whether the antagonism between the two is to become sharper until finally the false system is destroyed with the brightness of Christ's coming, or however one may forecast the ecclesiastical horoscope, it is important to know Romanism well. Much as one may deplore some of its methods and doubt the value of its results, it is in China a marked historical fact.

Until recently Roman Catholic books in Chinese have been reluctantly sold to Protestants, if at all. I append a partial list of their terms in common use, some of which are not found in dictionaries. It may be helpful to younger missionaries who have

not had opportunity to read their books and so may feel unprepared to meet the voluble proselyters who have been active and will still be active among the Protestant natives. To meet such, Mr. Muirhead's "Answers to Roman Catholic Charges" and Mr. James' "Romanism and Protestantism" should be well circulated. (Presbyterian Mission Press, old catalogue, numbers 490 and 498.)

T'ien Chu comes very far from being a translation of *theos*. It also has a taint of idolatry, being the name of one of the "eight gods" worshiped by 始皇帝; others being 地主, 月主, 日主, etc. (Mayers' Manual, p. 337.) Further, the term T'ien Chu has come to have associations, even in the Chinese mind, with the assumption of official airs by foreign priests and with secret and crafty methods of propagandism. By using that term do we not handicap the truth and make it harder to show that we are free from political aims, Jesuitical plotting and Italian superstitions?

One of the first slave-ships that sailed to America bore, in ghastly irony, the name of "The Jesus." This was in 1565. A few years earlier Satan, by a master-stroke, had also given that peerless name to Loyola's pestilent secret society. So the Jesuit order is known in China as the *Yia-su We*. This term, occurring often in their books, helps confirm the belief of many Chinese that the *Yia-su Kyiao-we* and the Roman Church are secretly one and the same. But Protestants will probably adhere to their well-known and appropriate name. Still, to the term *Kyiao-we* we might always prefix the word 聖; just as in mentioning the Savior's name in the presence of the natives it is most seemly to call Him the *Lord Jesus*.

This list only partly shows the prodigal use which the Italian Church makes of the term 聖. It is applied to all the saints, not even excepting Liguori, or Pope Pius V, who commissioned an assassin to murder Queen Elizabeth; to that potent panacea "holy water;" to the traditions and to the wonder-working oil made holy by the blessing of a bishop only on a particular Thursday; to the graven images and the inexhaustible supply of bones and old clothes of virgins, and apostles which popes and cardinals on great occasions in Rome bow down before and worship; and even to the amulets and charms to which the Shanghai priests, in the 聖心報, ascribe miraculous converting power when hung on the necks of Chinese old women who come asking for instruction. All these things are "holy".

Some terms in the list may not be accurately defined. Perhaps some one else will explain whether a *me-kue* is a chaplet or a rosary; and whether the terms "purple-robed lords of the Church" and "red-robed lords of the Church" alike designate the cardinals.

Proper names are not given. These usually imitate the Latin in sound and the characters often differ from those used by Protestants.

LIST OF TERMS.

教化王 The Pope.
樞機主教 } Cardinals.
紅衣主教 }
紫衣主教 } An Archbishop.
總主教 }
大主教 } A Bishop.
副主教 } An Archdeacon.
司祭 } A Deacon (?)
司神父 } A Parish Priest (native.)
相公 } A Spiritual Father.
院長 } A Monk, a Friar.
院長 } Superior of a Religious Order.
修道士 } Superior of a Monastery.
修道士 } A Monk.
修女 } A Nun.
神父的先生 } A Catechist.
新學教 } Catechumens.
風神父的 } Subject to the Priests.
場人會 } Order of Freemasons.
專定會 } Order of Augustinians.
方各會 } Order of Franciscans.
加那教徒 } A Capuchin.
多美呢斤會 } Order of Dominicans.
多明我烈會 } The Liguorians.
利蘇德會 } The Jesuits.
脫辣比德會 } The Trappists.
基利斯當 } A Church Member. Used as
a sort of pass-word. (Giles' Glossary.)
老當 An old Church Member, so ad-
dressed. (Giles' Glossary.)
老比 Shortened form for "old Pilate,"
i.e., an unbeliever.
聖師 The Fathers.
宗徒 The Apostles.
天主 The Lord of Heaven.
天德肋 The Father (Pater.)
龍男肋 The Son (Filius.)
我利多三多 } The Holy Spirit.
斯神利多三多 } (Spiritus Sanctus.)
基督 Christ.
聖母 The Virgin.
天神 Angels.
天路弗 Lucifer.
島福本所 Paradise.
鎮罪獄 } Purgatory.
靈德獄 } Limbo (Limbus Patrum.)
暫候獄 }
私判 The Judgment (of individuals
at death).
公審判 The Judgment (general).
議教 } A Council.
傳聖部 The Propaganda.
聖教禮部 The Board of Rites.
撒格勒多 } The Sacraments.
七件聖事

領洗 } To baptize.
洗 } Confirmation.
付聖接代母 God-parents.
聖代母 }
告解 } The Sacrament of Penance; Con-
fession.
告明 } To confess fully.
解耳 } Auricular Confession.
解罪 } To confess Sin.
講室 } The Confessional.
補贖 } Satisfaction for Sin. To do Pen-
ance.
解補 } Remission of Temporal Punish-
ment of Sin.
大教 } An Indulgence.
全大教 } A Plenary Indulgence.
煉靈 } Souls in Purgatory.
聖龍 } Grace.
善工 } Good Works.
神工 } Religious Duties; hearing Con-
fession, &c.
聖體 } The Eucharist.
祭體 } Sacrifice of the Mass.
一聖彌撒 } A Mass.
望彌撒 } To attend Mass.
聖體 } Elevation of the Host.
聖餅 } The Wafer.
聖體盒 } A Pyx.
聖傳 } Extreme Unction.
神品 } Holy Orders; the Oath on entering
an Order.
四品 } The Four Minor Orders.
眞福品 } Beatification.
聖 } A Saint; to consecrate; to confer
an Office or Degree.
傳四規 } To propagate the Four Rules
of the Church.
教要理 } To catechize. [tion.
業絕之詛 } The Curse of Excommunica-
七 } Sunday.
主日 } A Festival Day.
大瞻禮日 } Meditation.
念經 } Chanting.
念珠 } To count Beads.
玫瑰 } A Chaplet; a Rosary (?)
聖蹟 } Miracles.
聖傳 } Tradition.
聖物 } Relics.
白法衣 } A Surplice.
搭頭巾 } A Stole.
教王冕旒 } Pope's Tiara.
主教冠 } A Mitre.
聖牌 } An Amulet.
聖水 } Holy Water.
敬 } Worship* (of God, the Virgin and
Angels.)

* The distinction between *latreia*, *dulia* and *hyperdulia* is rarely made.

*How may we best foster Self-Support in our Native Churches? **

BY REV. C. HARTWELL.

IN considering this subject, three plans suggested themselves as to the mode of discussing it. One was to attempt to give an ideal Church with its methods of operation. But this was abandoned as naturally leading to difference of opinion as to the correctness of the ideal. A second was to examine the methods at present pursued by the three missions working here and make a comparison of the same, recommending those that seemed the best adapted to promote the end in view. But the idea of criticising other people's methods, as well as publicly pointing out one's own mistakes, is not altogether a pleasant one, and this plan, too, was not adopted. The other plan, and the one which has been chosen is, to call attention to certain underlying principles necessary to secure the end in view, and leave all to apply these principles to their particular methods and circumstances and so decide for themselves what modifications are necessary.

Before doing this, however, I wish to make one general remark. I do not consider the best method of fostering self-support in our native Churches as being necessarily the cheapest one. It has seemed to the present writer that this question of self-support sometimes has been considered too much with this end in view. Cheap work may not always be the best in mission fields, among native Churches or foreign missionaries, more than elsewhere. Last year I met with a missionary who had labored in connection with two different societies. In his present position, his annual allowance is much more than it was in his former one, but he affirmed that he knew that the members of his present mission do three times the work that members of the other did when he was connected with it. And so in respect to our native Churches, it may not be best to try and make the work in them and by them, too cheap, lest we thereby injure their efficiency. What we are to seek for is to make the native Churches as effective as possible in the cultivation of piety and in performing all the work they are called upon to do, and to do it independently. To secure this a considerable outlay may be necessary, and perhaps sometimes, temporarily, a rather large amount of foreign funds may wisely be expended.

* Read before the Foochow Missionary Union on 20th June, 1889, and published by request.

Certainly to have the native Churches themselves raise large sums of money for the support and spread of the Gospel will tend to add to their growth and efficiency.

With these introductory statements, we are now prepared to consider some of the principles which will tend to foster independent growth and efficiency in the native communities. And first we should try to impress upon them as deep a sense as possible of the value of the Gospel and of Gospel institutions.

It is axiomatic that people will not greatly exert themselves for the support of that which they regard as of little worth, and therefore if we would have them support Gospel institutions we must help them to see their great value. This point is vital to the whole matter, and is apparently the most difficult one to be secured. The materialistic character of the Chinese is so fostered by their natural surroundings in the arduous struggle for a livelihood, and by their education, that a vivid sense of the importance of spiritual things is very difficult to be secured. The natural selfishness of heathenism in their case, as in that of others, is also against their readily appreciating the blessedness of Gospel benevolence. The lack of a christianized language, filled with Christian ideas and teeming with a literature stimulating them to active Christian duties, also illustrates the difficulty that exists in making them realize the importance of the Gospel institutions which we desire them to support. But while exercising patience with them and making due allowance for their environment, we must strenuously endeavor to cultivate in them spirituality of mind, with a deep sense of the value of public worship and instruction, so that they shall see its importance and be stimulated to foster their social Christian institutions. Although the people do not appear generally as religious in their nature as some other peoples, still they are very superstitious, which shows that, like others, they have a nature capable of moral and religious culture, although it has not been developed in the same manner as our own. And I know of no reason why the same kind of culture, with the blessing of God, which has been so beneficial in our case, may not prove equally effective with them.

A second point to be aimed at is to cultivate in them a feeling of responsibility for the support of their own religious institutions and for giving the Gospel to others. This seems a very obvious point, as well as the previous one, and one not requiring a lengthy discussion.

In respect to the Chinese supporting the Gospel for themselves, being accustomed to support their own heathen institutions, they

would naturally understand that they were to support their own worship when they become Christians. The main hindrance in the case, aside from the usual dislike of effort and the stinginess common to mankind, seems to arise from the facts that the Gospel is brought to them by foreigners who seem to them to be rich and able to aid them in this thing without much trouble, and that the foreigners profess to be benevolent and so should illustrate by their practice the liberality which they preach. They find it therefore easier to rely on foreign aid than to deny themselves to raise the money needed for their Christian institutions. How then can we remove this evil and increase in them a sense of responsibility for supporting the Gospel and carrying it to others?

As ide from teaching them the nature of true Gospel benevolence and their individual responsibility for the salvation of their immediate friends and neighbors, which is easily understood, it seems to be of importance that the native Churches should be as free as possible from all dependent connection with foreign religious organizations. It would seem that self-dependence is an important element in fostering manly self-support among the native Churches. As long as they are organically connected with large and rich Church organizations in foreign lands, it seems natural for them to rely upon them for aid instead of feeling that they must strain every nerve to support themselves. It is true we can appeal to their pride or self-respect to stir them up to greater exertion while they are parts of foreign organizations, but it seems difficult to see how their foreign connection must not tend to hinder rather than foster a sense of responsibility for self-support among their native Churches and for their extension. If therefore we would have the most favorable conditions to foster self-support, it would seem that the native Churches must be independent. Independence and self-support seem naturally to go together.

Another point of importance in fostering self-support is in respect to the character of the ministers who are to be supported. I suppose that there is no question but that we all believe in educated preachers to be supported by the Churches. Although a comparatively uneducated ministry can do much good in many places and ways, we all believe in educated and intelligent Christians and in able preachers to minister to them. Ignorance, although it may promote superstition, cannot prove an aid to godliness. It manifestly cannot aid the work of the Holy Spirit in the hearts of men nor be a help in securing a baptism of His power. Although some comparatively ignorant men may have a good degree of spiritual power, in so far as ignorance prevails, it must be a hindrance to the

working of the Holy Spirit. God is a being of infinite intelligence, and He must delight to bless an intelligent and godly ministry rather than an ignorant though equally devoted one.

We also believe in a paid ministry. It cannot be for the interest of any body of Christians to be taught the Gospel without charge. While therefore an unpaid ministry may be well in the beginning of a work, and much unpaid labor should be expended continually by the membership in the Christian Church, still the history of Christianity seems to show the need of a permanent and paid ministry for the continued growth and building up of the Church. The preaching by volunteers must, in the nature of the case, be only temporary; and an educated ministry, supported so that time be given to study, is necessary for the Church's permanent edification and healthy growth.

And it seems equally evident that only an intelligent ministry can reasonably expect to secure a support by preaching. If we would have the native Churches support their preachers, therefore, we must give them preachers worth supporting. It will doubtless be found true in China, as elsewhere, that intelligent, interesting, spiritual preaching will draw hearers and secure a ready support to the preacher, while men lacking in ability, who are dull speakers, and who indulge in general platitudes that are worth nothing, cannot expect people to pay them willingly for that which is not worth paying for. It seems very plain therefore, that if we would promote self-support in our Churches we must furnish them with preachers who are worth supporting. While it is true that "the laborer is worthy of his hire," it is also true that the laborer should be worth his hire. We must make the preachers feel that they must do work worth paying for if they would be worthily paid.

But the matter of Church buildings is one also that affects the question of self-support. We doubtless must have Churches. The heathen Chinese have not got along without temples, and it is not to be imagined that when Christian worship is to be established there will be no need of Church buildings. And the securing of such buildings affects the question of support as well as of the efficiency of the ministry. Given an intelligent, spiritual ministry, and we must still have Churches in order that they may be supported. It seems hardly supposable that a preacher can get a support without some large building to hold a congregation able to support him. A Church building of some kind therefore appears necessary for a preacher, in order that he may secure a living for himself and family. It is pleasant to recall how much good has been done by volunteer preachers, and by others as well, in private houses and

school buildings, but such labor has never been enough to make intelligent and godly permanent communities. The little services, the Sabbath schools and other beginnings are good as beginnings, but they inevitably lead to the larger Church building and the able preacher if the people are to grow in knowledge and piety. Without stopping therefore to discuss the practical questions as to the style of Church buildings, the proper time to build them and where the funds should come from, all which details must be left to the good judgment of the parties concerned in each individual case, we may lay it down as a settled policy, that if we would have self-supporting Churches we must have suitable buildings of some kind for them to worship in, and where the preacher can use efficiently the knowledge he is expected to possess and for the effective use of which he is to be paid. The need of Church buildings therefore seems imperative if we would have self-support.

I have reserved for my fifth and last head, the methods of cultivating benevolence and of raising funds. If we would foster self-support in the native Churches, it is evident that we should strive to cultivate in the Church members the spirit of Christian benevolence. Our aim should be not simply to raise funds but to cultivate character in the givers. To educate Christian men and women worthy of the name is the great end to be had in view. And the spirit of free and liberal giving is to be cultivated like every other Christian grace. To accomplish this, appeal should be made to high Christian motives, and not to pride, ambition and other selfish ones. Indeed crafty appeal to unworthy motives for present efficiency in raising a certain amount of money can hardly comport with true Christian morality.

And this education of the givers can be promoted by the methods adopted as well as by exhortations to duty. To the present writer it seems very important that, to cultivate the spirit of giving, some method should be used requiring the question of giving to come before the mind quite often, say weekly or on every Sabbath. This frequent turning of the mind to the subject in some form is quite educating in its influence. It is much better than to consider the matter only once a year or even once a quarter. It tends to cultivate a benevolent habit and make giving easy. Then, too, the care necessary to provide the funds for weekly offerings is sometimes a good educating experience on other days besides the Sabbath. Thus by weekly offerings we may, if we like, create the habit of giving daily which is even better than giving only weekly.

Then I would recommend that the weekly giving be made an act of worship as a part of the Sabbath service. Have the objects

for the regular contributions extensive enough to cover all varieties of Church expenses, proportioning them among the preacher's support, the various incidental Church expenses, and all missionary and other objects, so that the preacher can join in this act of worship as well as every class, old and young, among his hearers. Go around with your subscription lists annually or quarterly and get all to subscribe so much a Sabbath, to give more if enabled to do so, and have the regular contributors attach their names to their contributions as given in, so that the Church officers can record when each one has paid his subscription. This makes some work for the Church officers, but it cultivates patience and benevolence in them. Have several boys to carry the plates or boxes around to different parts of the Church at the proper time in the service, so that the giving may occupy no more than two or three minutes at the longest. Older persons will do the collecting with reluctance and will do it bunglingly. The boys will do it willingly, will do it well, and the doing of it will do them good.

And this giving as an act of worship elevates giving to the highest plane of motive possible. It is not giving simply to the preacher for his support, but to the Lord for the good of His cause. In the Mosaic ritual, the food and drink offerings, most of which were mainly for the support of the priests, were offered to the Lord, though only a memorial of them was burned or poured upon the altar and the rest was for the use of the officiating priests. When the people came before the Lord at the annual festivals, none were to appear before Him "empty." And why should not we appear before Him now with our gifts as well as with our songs of praise and other acts of worship? To give in this way also as an act of worship, sometimes apparently may aid to smooth over some objections to contributing to particular persons and tend to promote harmony in the Churches. At any rate, giving becomes a service to the Lord and helps to promote true piety. This method proposed is one we are trying to carry out here in our city Church and I can think of no better. Our success is not perfect, but we think its influence is good. It is not an original plan of ours but one we have adopted from the practice of others. It has met with a good deal of obstructiveness, and there is still some to be overcome. The same will doubtless be true elsewhere. Mr. Stingy-man will object to its exactiveness. Mr. Lazy-bones will not like the effort required. Mr. Stick-to-old-ways will oppose the innovation. Mr. Careless-man will dislike its strict requirements. It gives old Selfishness a bad head-ache every Sunday, and Mr. Close-fist's fingers suffer severe twinges also. Mr. Late-to-meeting will often delay till the collection has been taken before he

enters the Church, and there are other troublesome persons to throw cold water on the movement. But the children like to put in their cash, and will coax and trouble their parents till they get them to put in the contribution box. And it is a pleasant sight to see the little ones give in their one cash even, and think that they are being trained to a habit of giving that will help to make them better Christians than their parents. It must certainly be a good thing for us to train up a generation of willing givers and thus foster a self-supporting Church in the future as well as at the present time.

The above are the best principles relating to the matter of self-support and the best methods in general of promoting it, of which the present writer is aware. He does not claim to have exhausted the subject, but hopes enough has been said to open the discussion which is to follow. He believes that patience and good judgment will be necessary in carrying out these principles, but when they are judiciously followed, with God's blessing and in His own good time, he sees no reason why the end sought may not be reasonably accomplished.

Country Day Schools.

THERE is a large class of persons, both in England and in America, who can hardly be called either the friends or the enemies of Foreign Missions, and who are very sceptical of any real conversions from amongst adult heathen, whether they be Chinese, Hindoos or Japanese. These people constantly affirm that our only hope as missionaries lies in getting hold of the young of both sexes and teaching them line upon line and precept upon precept the Truths of Christianity. Thank God, dear friends, we know that many adults, at least in China, have accepted Christ as their Saviour; we can point to men and women who at 60, 70, even 80 years of age first heard the Message of His Love, were convinced of its Truth and are now sitting at the feet of Jesus, awaiting His call to a nobler and higher life.

But it still remains true that we must, if we be wise, use every effort to instill into the minds of these Chinese lads and maidens, who are found in such numbers all around us, the precious words of Christ, ere they become steeped in superstitions and hardened in vice. Youth is just as impressionable in China as elsewhere, and we may confidently hope and believe that the Christian instruction daily given in our numerous schools cannot all fall to the ground;

some at least of the good seed will either now or hereafter bring forth fruit to the praise and glory of God.

In speaking a few words to you to-day about Country Schools, I think it will be more interesting if I divide my subjects into four parts and say a little about (1.) The Scholars, (2.) The School-masters, (3.) The Subjects Taught, and (4.) The Results. And I must remind you that what I say will refer simply to that which is within my own knowledge. I hope that in the general remarks which are to follow my paper many helpful and useful suggestions will be made.

1. The Scholars.—These are of two classes :—(a) The children of Christian parents, many of them already dedicated to Christ in baptism; and (b) The children of heathen parents, all of whom are of course entirely ignorant of Christianity. It was, I imagine, chiefly for the benefit of the poorer class of scholars that our schools were established. It was felt that unless we made vigorous and systematic efforts to teach the large number of nominally Christian boys and girls so quickly growing up to manhood and womanhood in the Church, there was every probability of their lapsing altogether into heathenism or of their bearing Christ's name without having any ideas of their responsibilities and duties. It may perhaps be imagined that the parents of such children would themselves, in most cases, be careful to instruct their little ones in the faith which had delivered them from darkness and idolatry, and while we rejoice that in some instances this is the case, yet we cannot shut our eyes to the fact that many of our Church members seem to have but a very small sense of their duty in this respect towards their own families, and even where they have the desire they often lack the ability to give anything like clear and definite teaching.

It will thus be seen that our Country Day Schools occupy a place of very great importance in our work and could not be discontinued without real loss. In our own mission, during 1888, some 480 of these Christian children received instruction in the Blessed Truths upon which we build our hopes for eternity, and we surely shall be greatly lacking in faith if we do not believe that much good must result both now and in the future from this fact. When I come to speak of results later on I shall be able to show you that already we are beginning to reap the fruits of this seed-sowing amongst the little ones, and doubtless much precious grain now lying apparently dormant in their hearts will one day spring up to God's glory and praise. The other class of scholars to whom I have referred are the children of heathen parents, who generally come to us with the vaguest, if any, notions of the Doctrine of Jesus. The motives which prompt heathen parents to send their little ones to a

Christian school are of course very various. In some instances their desire is simply that their children may learn to read and write a little at the smallest possible cost, and it is hoped that the Christian teaching received will simply enter at one ear and go out at the other. In other instances the parents seem very glad indeed that their children should be taught the True Doctrine. Again and again has it been said to us, "We are too old and ignorant ourselves to learn this Doctrine of yours, but we are very glad that our children should do so, for we see that it has power to enable men to overcome vicious habits and perform good actions." These latter sort of people are generally found in villages where marked effects have followed conversion, where the converts have become really new creatures in Christ Jesus and have been transformed by the renewing of their minds. With regard to these heathen children one fact ought specially to be borne in mind, viz., that by these means Christian teaching finds an entrance into houses not otherwise accessible to us. The lessons to be learnt are in most cases taken home and read aloud, and as I shall show you presently, in some cases at least, not in vain. Surely we ought to rejoice that in this way the villages are gradually being leavened with the leaven of Christianity; are being prepared for the glorious time when China shall turn from her idols and say to Christ's Ministers: Teach us the way of Truth from which we have wandered so far and so long.

2. And now I must say something about the *School-masters*, for humanly speaking the success or non-success of our Country Schools, at least from an evangelistic standpoint, depends upon them. With regard to our own mission I am bound to admit that our School-masters, as a body, are not by any means what we could wish; if I may use a homely expression some of them are very middling. I do not mean to assert that any of them are mere hypocrites or entirely devoid of spiritual knowledge, but they often lack the zeal and earnestness which would make them anxious to win these little children to the Saviour, and we constantly pray that they may all be led to see their responsibility and act upon it.

My own experience is that each year we get a better class of men, and we are doing all we can to induce them to make themselves efficient for their position. What is needed no doubt is a Training College specially for School-masters at Foochow, and the subject has more than once been broached in our own mission, but no definite action has as yet been taken in the matter. What we have done is to request the attendance of all the School-masters at our Annual Conferences, when they are examined with the Catechists in the Books of Scripture appointed for examination.

Our rule has been, as far as possible, to establish these schools in villages other than those in which our Chapels are situated, and where the School-master is an earnest man, he gets the people together in the evening, that dull dreary time in China, and with him they read the Bible or listen while he tells them of the wonderful sayings and doings of Jesus Christ. I am glad to say that this is no mere imaginary statement. There are School-masters who are really anxious to spread the truth and who make their schools centres of light and life in many a dark neighbourhood. We all know the influence which a literary man exerts, especially in country villages, however small his real attainments may be, and if all our teachers were really endued with God's Holy Spirit, it is impossible to overestimate the power they might have. I think that we do not perhaps make them such special objects of prayer as we might. Shall we not do well to ask continually that the eyes of their understandings may be enlightened, that as they study God's word its hidden beauties may be more and more revealed to them until it so lays hold of them, that they are led to exclaim with the Apostles of old, "We cannot but speak the things which we have heard and believed."

I am very glad indeed that we have never yet employed a heathen teacher, and I trust the day is very far distant when we shall do so. If our object were chiefly to give secular instruction or to prepare the children for governmental examination, then there would of course be no objection to our obtaining the best qualified men, whatever their creed, but as I have already stated, our main object is to bring the children to Christ, and while we shall do well not to criticise too harshly the conduct of our brethren, who see no danger in employing non-Christian teachers in mission schools, yet we may be thankful that there has not yet arisen a need for our doing so in Foochow, and for my own part I would almost rather see no school at all than hear the sacred words of Christ taught by heathen lips.

3. With regard to the subjects taught in our day schools we have thought it best to draw out a four years' course, so as to ensure, as far as possible, systematic and progressive teaching. The subjects for the first year are very simple, consisting of the Creed, Lord's Prayer and Commandments, a number of hymns, the Christian Three Character Classic and the smaller Catechism of Christian Doctrine. The subjects for the other three years embrace the Gospel, both Classical and Colloquial, the Bible Picture Book, both of the Old and New Testaments, the Catechism on the Creed, the 100 Texts of the Irish Church Mission and various other Books, all distinctively Christian.

We have of course felt, as all missionaries in China must do, the danger of the children giving a mere parrot-like repetition of these books as they do of their own classics, and so gaining really no intelligent idea of what they are learning. And to obviate as far as possible this error, we have been careful to examine the scholars individually on the subjects repeated, thus finding out what they really know and give them an opportunity of showing their interest or non-interest in their lessons. I am glad to say that, as a rule, we have been greatly pleased with the ready and intelligent answers given. It is impossible to emphasize too strongly the importance of this annual examination by the Foreign missionary, and it ought never to be delegated to Native Pastors or Catechists except of course when the missionary is quite unable to be present.

I do not know anything more interesting to myself than the public catechizing in a country village of these school children.

The day often seems set apart as a holiday, and the men, women and children crowd in and around the school-room in much too large numbers to admit of comfort or fresh air. Every ear is strained to catch the replies of the little ones, and the follies of idol worship thus exposed are generally admitted to be true and often afford matter for instructive conversation later on.

Apart from the definite Christian teaching to which I have referred our day schools are much like other Chinese schools. That is to say, we allow the native classics, and of course writing to be taught. Those of you who have read carefully the first Chinese lesson books will have noticed how very little they have to say on doctrinal topics and with how much of their moral teaching we can agree. Of course there are sentences here and there directly opposed to Our Master's teaching, and this must be clearly pointed out, but we may be thankful that very much which a Chinese school-boy learns is good and good only.

4. Results.—I now come to the question of Results, and while I am deeply thankful to be able to give you some proof that our efforts in establishing these schools have not been in vain, yet it is needful for us to bear in mind that in this as in every other department of missionary work results, strictly speaking, belong only to God. Our duty is simply to obey orders and endeavour by all means to save some of these people, and although we rightly rejoice as we see proof after proof of the power of God's word, yet we must ask for faith to patiently work on whether men will hear or whether they will forbear.

As a striking instance of the value of our day schools from an evangelistic standpoint, I would mention the work in the village of Ting Taeng near Hing Hua.

A year ago, at the suggestion of the two or three Church members living in the village and attending the city services, we consented to open a school there, and when I visited the place in September last I was much pleased to see the great interest evinced in the examination and to find that the School-master was an earnest and zealous man, regularly conducting the Sunday and other services and anxious for the salvation of souls. The result of his efforts, ably seconded by the few Christians is, that the regular congregation now numbers forty, most of whom have been steadily learning the truth for the last six months, and I have just heard that they have collected \$60 toward erecting a Chapel, the school-room being too small. Surely, dear friends, if this were the only result of our endeavour to spread a knowledge of the truth by means of these schools, we should acknowledge that they had not been made in vain. But I am glad to say that I can tell of boys and girls bravely standing up for Jesus in heathen homes and refusing to worship the family idols even when their refusal entailed both abuse and blows. I can tell of a girl in one of our schools quietly telling the old, old story of Redemption to her ignorant and heathen father, until he allowed her to lead him to our Chapel, where he is now a regular attendant.

I can tell of a lad of seventeen, the son of a well-to-do tradesman, who has persistently refused to take part in idolatrous ceremonies since attending our school, and whose father, having exhausted all his arguments to persuade his son to obey his wishes in this respect, now allows him to attend the Sunday services.

But I must not say more on this subject. I must only point the moral of these facts, viz., that we should continue, and if possible, increase this work amongst the children. It is not the will of our Father that one of them should perish, let us do all we can to gather them into the fold of the Good Shepherd.

In concluding these remarks I should like just to give a few facts as to the rules we have adopted with a view to the greater efficiency of these schools.

In the first place we have requested that they may always be opened with prayer. This is such a strange fact, from a heathen point of view, that it often has the result of leading to enquiry, etc., as to the Doctrine. Then we urge upon the parents the duty of punctual attendance; we all know how difficult it is to enforce this, and of course we have only been partially successful, but the

importance of it should constantly be urged both upon the scholars and those who send them. We have also given small money prizes to the children at our annual examinations as an incentive to them to be careful and diligent, and we have every reason to believe that much good and no harm has resulted from our so doing.

The School-masters receive a salary of \$2 per month and a gratuity for each scholar who passes, that is, who gets 8/10ths of the maximum marks in every subject.

The statistics of these schools for the past year is as follows:—

No. of schools	...	...	...	...	...	75
Scholars	{	Heathen	...	...	...	513
		Christian	...	...	...	480

The Religious Festivals of the Cantonese.

*A brief sketch of the origin, development, and influence on the people of the most popular of the religious festivals of the Cantonese.**

BY REV. C. BONE.

[Through the courtesy of the Editor of the *Messenger*, and by request, this article appears simultaneously in the *Recorder* and *Messenger*.—Ed. *Recorder*.]

THE two main pillars of external religion seem to be feasts and fasts. Leaving the latter as less inviting, we shall try to interest you in the *festivals* of the Cantonese. The word *festival* is derived from the Latin "*festivum*," meaning "festive jollity," which again is derived from "*festum*," a feast. Speaking generally "festivals are holy days, celebrated by cessation from labour, by sacrifices, feasting, dancing, singing, and other kinds of joy." They have been established chiefly from four causes:

"1st. In honour of the gods, to offer sacrifices and praises to them out of gratitude for blessings received."

"2nd. In order to propitiate the gods, so as to obtain some particular blessings, or deliverance from perils under which men are labouring."

"3rd. In memory of deceased patriots and public benefactors."

"4th. As times of rest and recreation to labourers."

They have existed in all lands, and formed an integral part of all religions, and, to this general rule, China forms no exception: rather they seem to flourish here as if in congenial soil.

I shall direct your attention to *six* of the *most important* of them; but before doing so, I shall make three statements:

* Read before the Canton Missionary Conference, June 5th, 1889.

1st. I omit many festivals of great interest, and, to the Chinese, of importance, and even in those that will come under discussion many points are omitted from lack of time.

2nd. The matter which I shall read to you is collected from native sources, having been secured for me by the research of trustworthy Chinese. If, therefore, when compared with statements in books, or recognized authorities, (though as far as I could ascertain six months since, few extensive authorities on this subject exist)—any discrepancies or differences appear, be kind enough to remember that the views stated here are the general conclusions from the several papers on each subject, prepared independently of one another, which each Chinaman placed in my hands.

3rd. Often I shall have occasion to speak of a festival as Chinese, rather than Cantonese. Whenever this is so, it may be assumed that the less will be contained in the greater—the festival is indeed Cantonese, but is in a broader sense co-extensive with all China.

With these remarks by way of introduction we turn to our "brief sketch."

NEW YEAR'S DAY.

Of the festivals of the Cantonese, Yün T'an 元旦, or New Year's day stands first, both in time and importance. It is perhaps the most ancient of the feasts of China. According to the Shū King 書經, 4,000 years ago, on New Year's day, the Emperor Shun 舜 received the kingdom from the hands of Yu 堯. Dr. Legge translates the incident thus—"On the first day of the first month, however, he received Yu's retirement from the imperial duties in the temple of the accomplished ancestor." So early in China's history was New Year's day a season of importance.

Like all the festivals of China, it may be a few days earlier, or later than on any previous year. Anciently, however, during the Sheung 商 dynasty it was a month earlier, and during the Chow dynasty 周 two months earlier than it is to-day. The Tsūn dynasty 秦 returned to the later period, perhaps because of the advice of Confucius who, when asked about good government replied, "Follow the seasons of Ha" 行夏之時, and ever since the times of Tsūn 秦 "the seasons of Ha" have been followed.

The Cantonese observe many customs at this festive season. Some seem to have come down from antiquity. For instance the widespread practice of decorating the shrines of the idols with Shui Sin Fa 水仙花, that is, the narcissus, is called "the welcoming of spring." Is it a relic of antiquity? Legend tells us of a famous Ming K'ap 葵莢 tree which grew in the garden of the

Emperor Yu, hard by a flight of steps that led to his stately palace. This remarkable tree opened its beautiful blossoms the first of every month and continued in full bloom till the fifteenth, after which the flowers gradually faded. At New Year's tide, however, the blossoms were more than usually splendid, being larger and richer in colour than at other times, and as the petals opened towards the approaching sun, people said "it welcomed spring." To-day the idol shrines are decorated with narcissus blossoms, and this is called "the welcoming of spring."

In ancient times, processions of youths and maidens paraded the village street and country lane, making the day merry with dance and song. This seems to have degenerated into the noisy processions of Cantonese rowdies, who parade the streets with tawdry dragons and ill-proportioned lions, annoying passengers and begging cash, which the lazy and unkempt spend in opium and in wine. Verily, the former times were better than these.

The complete cessation from work, which characterizes this festive season, is a great benefit to the people. There is, moreover, something pleasing to the imagination in the thought that the whole population of China, these 300,000,000, throw down pen and sword, spade and sickle, carrying-pole and fishing-net, and rest for a short space in the path of life. Such a privilege is not often theirs. Another praiseworthy custom is the general *wash* by which both house and shop are cleansed. It is true when going to Church in one's Sunday-best one may disapprove of one's coat being splashed and soiled by the dirty water.

Moreover, few sights remind me more forcefully of *Robinson Crusoe* and his raft than the presence of the master of the shop sitting in the wet street with one eye on the workman and the other on his furniture, fearing lest it should be taken from him. Yet the custom is a good one, and prevents the houses from becoming a general resting place for dust and cobwebs, grime and soot. Mention only can be made of the antithetic couplets which adorn the walls of houses and of shops, pillars of temples and idol shrines, which when the sun shines out, makes the city look as if it too had donned its holiday attire.

Another observance reminds me of an English usage. On each door four characters, Hoi Mén Tai Hat 開門大吉, that is, "Open the door there is great felicity," printed on red paper, are found. This is done, I am told, by beggars. As in Cornwall, on the first of May, village lads rise early whilst yet the dew is on the leaves, and pluck a spray of beautiful white May, and therewith decorate the windows of the neighbouring farm house, securing thereby a big bowl

of rich cream, so these beggars stick this strip of four characters on the door, and return in the morning to receive five cash from each shop. To prevent deception, the block on which the strips were printed is produced, to prove the holder's claim to the reward. Verily, the great felicity which follows the opening of the door is enjoyed by the beggar who pockets the cash, rather than by the owner of the house who gives them. We cannot linger over the worship paid to ancestors, and wine drinking indulged in, the friendly visits which are paid, and compliments exchanged, which help to make the season one of joy to look forward to, and of regret that it is passed.

One other reference shall suffice. In the evolution of Chinese cosmogony the chicken was created on the first day, the dog on the second, &c., till creation was crowned on the seventh day by the advent of man. Hence the 7th of the first month is said to be man's birthday, and as many as can afford it, visit the gardens or Fá Si, looking for the first indications of approaching spring. Moreover, they buy Mau Táu Fá 牡丹花 or peonies, a beautiful flower, the possession of which is said to give a tone of refinement to those who purchase. After the 7th, the festival is over, and the people, tired of feasting and amusement, settle down to hum-drum life once more.

THE TOMB FESTIVAL.

Ts'ing Ming 清明, "The Tomb Festival," or as the two words may be rendered, "*transparent brightness*," follows the New Year. This feast is celebrated 160 days after the winter solstice. It is national, appearing in the Imperial almanac. Its origin may be traced to a very early date. Originally, it seems to have been a feast of spring, and then came to be devoted to the worship of ancestors at the tombs. Legend tells us that, anciently, by Huk Shui 曲水 (or "the winding streams,") students were wont in spring time to repair in large numbers to the hills, where they laved their feet and face in the foaming torrents, and abandoned themselves to the enjoyment of nature and conviviality. They feasted and drank wine. They floated wine-cups full of the sparkling nectar on the flowing stream; whosoever caught them, before they overturned, drank the wines as his reward. Thus the day passed in fun and frolic, in the enjoyment of trees and flowers and lovely nature. Since the sky was blue, and air transparently bright, they called it *Ts'ing Ming* 清明.

In spring, however, the grass grows rapidly and soon covers everything, and would prevent the mountain graves from being recognized. Hence it came to pass in process of time that the

students began to attend to their ancestral tombs, until now this custom is universal and forms part of the national life of China. It is in fact the more important, and the *pic-nic* only a concomitant.

This worship, too, is very ancient. Stray lines in Chinese national poetry allude to it, and show that in the 7th century of our era, it was essentially the same as it is to-day.

Earlier still, Mencius relates his very witty story of the man of Ts'ai 齊, who was always boasting to his wife and concubine of the number of aristocratic friends with whom he constantly dined out. As, however, these great folk were never invited back, the curiosity of these worthy ladies was aroused, and they determined to slyly watch their lord the next time he was invited out to dine. They found him "dining out" on scraps of food, which "those who were worshipping among the tombs beyond the outer wall on the East" had flung away. When he returned, of course they ridiculed him and his countenance fell. It is true Mencius does not say this "worshipping among the tombs" occurred at *Ts'ing Ming* 清明 but on the other hand there was feasting precisely the same as we see to-day.

Confucius also tells us that the founders of the Chow dynasty 周, in spring, repaired and beautified the temple-halls of their ancestors, and we can hardly help connecting this with the spring feast of ancestral worship now so general.

To-day everybody secures a spray of willow, with which to decorate the door-way or the hall where the tablets repose, or the stern of his boat.

(To be continued.)

Is China Democratic?

A MISSIONARY at Amoy, who has been 'trying to understand the nature of the powers that be' in China, has discovered that the Chinese, so far from being petrified conservatives, are really in their own way democratic. The Emperor and Mandarins are not unchecked autocrats, but entertain a wholesome dread of a fairly effective public opinion. The missionary had the advantage of conversing with a man thoroughly qualified to speak on the subject, and he sends us some interesting notes of the conversation.

POSSIBLE FUTURE TROUBLE.

Not long ago there was a serious case of persecution. Official interference was little regarded by the people. Why? The explana-

tion given our correspondent was that 'China is largely a democratic country. The literati, or the people generally, are given to resist their rulers when they think the rulers are oppressive, or are exacting illegal taxes.' The same resistance may be exerted by the people or the literary clans when the Government attempts to protect an unpopular new religion. Christianity has therefore to reckon not alone with the Government, but with the Chinese democracy. This is a fact that has been overlooked by those who have thought that if once the Government could be induced to 'establish' Christianity, the Chinese people would follow. It is believed by many that a serious testing-time is in store for Chinese Christianity. The Government is tolerant, even 'somewhat favourable' to Protestant Christianity. But the people? The fact that Christians (usually of the lower middle classes) should dare to exist without the permission of the powerful Confucianists—proud literati and great clans—is a monstrous thing in the eyes of these 'superior people' and those under their influence. These people may yet cause great trouble.

EVIDENCES OF DEMOCRACY.

The democracy of China is evident from the fact that the people can appeal from the lower to the higher officials, from the higher officials to Peking. The people have exerted their power to put a stop to obnoxious industries; extensive trades have been extinguished, and Imperial examinations discontinued at their demand. Representatives of the people may rise to high offices. Local reforms are suggested and extensively carried out. There is real popular representation in China on a small scale and locally. The elders in Kwangtung and heads of clans in Fuh-kien, &c., are representatives of the people so far as liability and responsibility to the higher powers are concerned. Even the Emperor is only the 'father of his people.' He cannot go against the established code nor arbitrarily add to or take from it.

CHINESE PATRIOTISM.

Are the Chinese patriotic? It all depends of what is meant by patriotism. The conduct of the Chinese at Amoy during the late war with the French would suggest a negative answer. But this is not conclusive. Many of the Amoy Chinese may be from Singapore, and, therefore, semi-foreigners. China was formerly a loose confederation of sometimes naturally hostile states. The wars with the Tartars, with England, with France, the greatly-increased intercourse between the different provinces, and also to some extent the new Imperial system of maritime customs, are

gradually effecting a consolidation of the Empire. There can be little doubt that naturally the people of China will more readily assert themselves in the pursuits of peace than of war. The people are not naturally warlike, though they have plenty of internal strifes. Whether because they are satisfied with their own great country and its unique interests, and so are free from ambition, or because, until recent times, they have been left alone by the warriors of the earth, they have pursued the even tenour of their way in comparative quietness. But if the terrible war spirit is to be more and more aroused, if the giant, ignorant of his strength, is forced to awake to the consciousness of his powers, it is not likely that the Chinese will meekly submit to millions of their number being helplessly mown down as were the barbarian nations that came in contact with the forces of Greece and Rome.

‘ELEVATE THE MASSES.’

All this has much to do with missions—much every way. Missionaries are told to seek specially the better classes—get the Emperor, and work downward. There is a good deal of sound sense in this advice. Yet one who believes in democracy in China will rather argue: Elevate the masses, and make ‘better-class people,’ who shall be well-informed and enlightened. In either case the missionary can do nothing except he wins respect for his own science, learning and sincerity of motive. The missionary must be much more all things to all men than he usually succeeds in being. He must divest himself of all race prejudices—must study the Chinese, their peculiarities, customs, modes of thought and ideas of morality, and he must study not at arm’s length. He must do unto them just as he would wish them to do to him. There is no limit to their confidence when once it is gained.

HOPE FOR MISSIONS.

If then it is needful to elevate, enlighten and inform the masses before Christianity can gain a general influence in China, it is clear that the progress, though sure, will be slow. The Chinese are often independent and high-minded, with faults enough, no doubt; but able and willing to appreciate all practical help arising out of high character and motive. In this is the Christian hope. Would that all right-minded foreigners could better understand the hard-to-be-understood problems of Chinese life, so as to bring themselves into quick touch with all that is best in the heart and mind of those who can be approached, and help them to embrace good and forsake evil.—*The Christian World.*

*The New Testament in Chinese.**Jas. v. 5-6.*

SOME time ago attention was drawn to this passage, and suggestions were made for its better rendering in Chinese. In the text the English revisers have sanctioned a very necessary emendation by the omission of *ὥς*, as. When this correction has been made the words lose their uncertainty, and the interpretation is not far to seek. Nor can we think that any difficulty lies in the way of its translation. We have simply a number of brief and by no means recondite statements, with very evident reference to comparatively recent events.

Briefly, the Apostle in a tirade against the rich Jews, the oppressors of the brethren, accuses them of carnal indulgences at the time of sacrifice, with particular reference to one definite feast; and further, with the unjust condemnation and murder of the Messiah. And by way of contrast he reminds them that though the murdered one was even then wielding power, yet He had not devoted them to the vengeance which was then due.

One or two notes will make this clear. *Τὸν δίκαιον*, occurs also at Acts iii. 14, vii. 52, xxii. 14, and in each of these places is represented in the R. V. by "the Righteous One." There, as here, it is a descriptive title. The noun being in the singular and the verbs being aorists, forbids the ordinary notion that James referred to the custom of those who sat in high places to oppress the righteous poor even to death.

Ἐν ἡμέρᾳ σφαγῆς. The feast of the Passover at which our Lord was crucified. *Σφαγή* means slaughter and slaughter for sacrifice. The Passover was the great day of slaughter to the Jews. In his first Epistle Paul charges the Corinthians with making the Supper of the Lord a time of satisfaction of the appetite, so that it was impossible to eat the Supper (R.V.), to eat it, that is, to edification. This, too, well within the first half century after Christ's death. Here James charges the Jews with the carnal observation of an old institution with this aggravation, that they murdered as they glutted, murdered the Righteous One, the very Messiah of whom their feast was the type.

ἀντιτασσεται. Cf. Chap. iv. 6, Rom. xiii. 2, Acts xviii. 6. Active opposition (拒, 敵,) rather than passive resistance (由, 任 憑) is evidently the thought of the writer.

We have in these words a good example of the importance of the jot and tittle of Scripture—the absence or presence of a particle and the use of a tense and a number.

H.

A Missionary Journey.

IN the May number of *The Chronicle of the London Missionary Society*, is a very interesting account of "A Missionary Journey," by Dr. John, of Hankow, which we should like to reproduce entire, but space forbids. We content ourselves with a few extracts, commending those who wish to see the whole to the pages of the *Chronicle* itself. By way of introduction he says:—

To us the missionary work is a tremendous *reality*; we believe in it with all our hearts and are consecrated to it with entire devotion. There appear to us to be questions connected with it of far greater importance than the question as to how it can be carried on most *cheaply*. Let us all, for the sake of the work itself, economize to the utmost extent of our ability, but let us beware of allowing the low cry for "cheap missions" to become the rallying cry of the Churches. Should it ever come to that, both the missions and the Churches will suffer. The missions will lose much; but the greatest losers will be the Churches themselves.

He then goes on:—We left the Liu village on Monday morning, passed through a well-cultivated country, preached and sold books at all the market towns on the way, and reached White-sand Town a little before dark. This market town is twenty miles from Hiau-kan city, where we have a station, and about the same distance from Teh-ngan, where the Wesleyan Mission has a station. Wherever we called we found that there were Roman Catholics at the place or in the immediate vicinity. We were told, however, that many of their converts are leaving them, and that their number is growing less day by day. Years ago multitudes joined them from all sorts of unworthy motives. These have been gradually finding out their mistake, and the result is a pretty general apostasy. In the cities of Hiau-kan and Teh-ngan their work is in a perishing condition, and has been so for some time.

We had no difficulty in finding an inn in White-sand Town. But, oh, what wretched holes these inns are! In these parts they are specially dark, dingy, and in every way filthy. The floor and walls are mud, the tiled ceiling is black with the soot of ages, and the rooms are richly festooned with immense ropes of broken cobweb. The lodger has the choice between a "lofty bed" and a "floor bed." The "lofty bed" consists of a low wooden framework covered with a thick layer of straw. The "floor bed" consists of a straw mattress laid on the bare mud floor. The foreigner who wishes to sleep in peace must avoid both beds; for the pulex (aye,

and companions more objectionable than *pulex*) abounds in these inns. The native beds are places where the aphaniptera, the anoplura, the heteroptera and all kinds of unclean animals delight to hold their nocturnal revelries. My plan in travelling overland is to secure two benches and a door, or two square tables, at every inn, and have my *own* bedding laid upon the top. In this way I manage to get beyond the leaps and bites of these little tormentors. In these inns the lodger is almost sure to have two or more pigs for chums. Just as we were going to ascend our lofty beds the pigs were brought in, and one by one they made their beds in front of our bedroom door. After a little squealing and grunting on their part, we all settled down for the night, and both they and ourselves were soon drowned in deep slumber. In spite of all adverse circumstances we slept soundly and rose in the morning greatly refreshed. Immediately after breakfast we went out into the streets to preach and sell books. The people were quiet and respectful in their behaviour, and we had no difficulty in doing a good hour's work before starting on our journey.

We did not proceed far on our journey before it began to rain. The wind also rose very high and, between both wind and rain, we were compelled to seek shelter more than once on the way. At one place we turned into a small hut, occupied by two old women, one sixty years old and the other seventy-three. They received us very kindly, and we had some interesting conversation with them. The old woman of sixty seemed much surprised that I was nearly as old as herself and was able to walk through wind and rain at the rate of twenty miles a day. "Have you not a sedan-chair?" "Not a horse?" "Not even an ass?" My reply in the negative evidently puzzled her, and led her to conclude that I was doing all this in order to accumulate merit, and that a large heap of it must be laid up by this time. She was told that we were not actuated by the idea of accumulating merit, but impelled by love to God and man. This was a new idea to her. She had never heard of such a thing before. I spoke to her of my hope of eternal life in Christ, and told her that *my* hope might be hers also. "I am not a vegetarian," she replied. "I have performed no deeds of charity. How can I go to heaven? Your merit is great, and, of course, you will go straight there. But it is useless for me to think about that." I endeavoured to point out to her the way of salvation, and she listened in a way that led me to hope that my effort was not altogether in vain. The old woman of seventy-three was asked by our native assistant if she was *prepared for death*? She replied in the affirmative with a smile that quite delighted me. I asked her

what she meant. "The coffin," said she, "and the grave clothes are all ready." I asked her where she kept them. Pointing to her bedroom, she replied, "There, in my bedroom." "A strange people these Chinese!" I said within myself. But how often are we compelled to say this, as we become better and better acquainted with their ways and habits of thought! Having congratulated the old lady on her good fortune so far, I asked her if she had made any provisions for her soul. To this she had nothing to say; and, so far as I could gather, the thought of preparing for death in this respect had never entered her mind. She appeared to be going down to the grave without hope and without fear. Her one source of consolation seemed to be the fact that the "*longevity* boards" had been purchased and the coffin made. I did what I could to show her the value of the soul, and how it might be saved. Both old women listened very attentively, and the old woman of sixty appeared to be taking it all in. In parting, I thanked them for their kindness in receiving us into their house, and told them that I was going to heaven very soon and that I should be glad to meet them there. They were evidently pleased, and I left thanking God for the opportunity of speaking a few words to them. The story of the woman of Samaria has been of great use to me in China. One is apt to pass these ignorant women by, as being beyond the reach of Gospel teaching. Whenever I feel so, this story is sure to remind me of my duty and drive me to my work.

We had not gone far when the rain came on again, and compelled us to remain at Barley Town for the rest of the day. Of all the holes in which I have spent a night Barley Town is the most wretched. We entered the best inn in the place, but I would have gladly exchanged it for the poorest stable I have ever seen in Wales. The inn of the previous night is a palace as compared with the best house Barley Town can boast of. Next to our inn was a dilapidated, unoccupied house. This was taken possession of by a company of beggars, between whom and ourselves there was only a thin wattle-mud partition, full of cracks and holes. The nine beggars appeared to be very jolly. Before turning in for the night they sang a merry song, and about midnight they woke up and had a good smoke. As the inn itself afforded hardly any shelter from the cold wind, we thought we could do nothing better than follow the example of the beggars and go to bed. It was not quite six o'clock when we thrust ourselves into our sacks (clothes and all); in less than ten minutes we were comfortably warm; and in half an hour Barley Town and all its discomforts were forgotten. I commend Barley Town to Canon Taylor's thoughtful consideration.

Should he feel inclined to become a missionary, he would find Barley Town the very place to begin his missionary life at. He would have nothing to do but to adopt the habits of the inhabitants of Barley Town in order to have realized in himself his ideal missionary. Mr. Sparham and myself often felt on this journey that the blessing of Canon Taylor was resting upon us.

My first Sunday in Ying-shan I shall never forget. In the morning we had a service in the large hall, at the close of which Mr. Lo's father and mother, aged respectively sixty-three and sixty-six, were baptized. In the afternoon we went out into the streets to preach. In the evening we had another service in the hall, when I preached again to the converts and Mr. Sparham to the heathen. The hall was full and the attention paid to the preached word was marked. At the close of this Sabbath-day we felt that we had taken possession of Ying-shan in the name of the Lord.

When I think of Ying-shan, what rejoices me most is the thoroughly satisfactory character of the converts we have there. Mr. Lo himself is a perfect gem. His father is a man of solid worth. He is a manly man, venerable in appearance, dignified in manners and greatly respected by his neighbours. He holds the place of a peace-maker among them, and I was told that his decisions are respected as final. Mr. Lo's mother is a dear old lady. She reads and writes, and is very intelligent for a Chinese woman. Her sister, who is living with them, is such another. She was extremely anxious to be baptized, but did not see her way to give up her vegetarianism. She has been a member of the Vegetarian sect for more than twenty years. I took a great liking to this old lady. When we were about to leave she wept and said she found it hard to part with us. Her tears brought the tears into my eyes and filled them to overflowing. I have never known in China a family like the Lo family. It is not easy to find a Chinese that you can *love*; but I can truly say that I *love* Mr. Lo, his father, his mother and his aunt. The old man is a fine specimen of a *paterfamilias*. Lo is a perfect son, and both are strong Christians. My impression is that we shall soon see a good work springing up in Ying-shan. If we do, it is certain that it will be greatly due to the character and worth of Liu-tsai and the Lo family.

Correspondence.

To the Editor of

"THE RECORDER."

DEAR SIR:—The recent extension work at Ch'ung-k'ing in connection with the London Missionary Society is developing slowly. Mr. and Mrs. Wilson have experienced the greatest difficulty in renting premises suitable for carrying on their work. The dwelling house they at present occupy was secured only after the mediation of a well-known, friendly local gentleman had been obtained, and even then a high rental had to be agreed to. So far they have failed to rent a place suitable for a Street Chapel, and the incipient work of the mission is of necessity being performed in the residence of the missionaries. The Sunday morning service—held in the front court of the house—is becoming better known, and as a result the audience grows larger every week. Ch'ung-k'ing females are famous for "go-to-meeting" propensities, and although their motive is not perhaps a very high one, still the missionaries are pleased, and in some sense encouraged, by having several representatives of the sex present at the services. What Mr. and Mrs. Wilson anxiously long for is a commodious and otherwise suitable Chapel on a good thoroughfare. This they fear will only be procured by out-and-out purchase. In Ch'ung-k'ing the size and quality of an audience—to some extent, also, the stability of the work itself—depend

greatly upon the character of the locality and the kind of building used. It is expected that the directors of the London Missionary Society will at an early date authorize the purchase of a property—a movement which will satisfactorily dispose of every initial material difficulty.

LONDON MISSION,
CH'UNG-K'ING, 26th June, 1889.

AN APPEAL TO ALL PROTESTANT
MISSIONARIES.

DEAR SIR:—I frequently see opinions expressed by missionaries on China, Chinese institutions and the Chinese nation, which are somewhat harsh and uncharitable.

China is judged by the Christian standard and is found greatly wanting, and the fact that Christian countries are also found wanting is not sufficiently remembered.

A good deal of harm is done by these writings which often are brought to the cognizance of Chinese officials.

Much might be said with regard to our duty of being just in our judgments, but I will to-day put my appeal on this ground only: Christian nations fall so far short of their own standard that we should deal very gently with China's shortcomings. I am afraid many missionaries do not realize the dark sides of our own civilization and have only in China come into contact with real life. Let them remember the complaints of our

preachers at home, and let them obey the injunction: Judge not.

Yours very truly,

JUSTUS.

LAY MEDICAL WORK.

THE Chinese are an afflicted people. Fatal diseases may not be more common in China than in Western countries, but skin diseases, whether resulting from vice or uncleanness, are fearfully prevalent, inflicting a great deal of suffering upon the people and moving the hearts of all good men to devise means for their relief. Usually the physician relieves the evangelist from such work, but when the medical man is wanting, or the missionary is on his rounds of work, there will be many calls to do such work as will both relieve the suffering, and open hearts to receive the message he proclaims.

Having had some experience in Lay Medical Work, I venture to suggest how we may profitably do such work.

Lack of scientific knowledge in this line of work admonishes us to be careful.

The following have guided me in my work:—

1. In treating diseases it is not simply medicine that is needed, but the *right* medicine.

2. In cases where you are uncertain frankly tell the people that you do not understand the cause and steadfastly refuse to give medicine. In such cases they may laugh at our ignorance, but they will not accuse us of trifling with them.

3. It is wise for the evangelist to confine himself to skin diseases, sores, wounds and injuries, for in

that case he will limit the number of cases and treat only those in which an examination of the diseased part is always possible to him. When such an examination is possible common sense will generally point out the right course.

4. In Lay Medical Work it is not safe to experiment. To try certain remedies without being reasonably certain of their effects is both dangerous for the patient and perilous to the work. I have in mind a case where one failure cost a man his reputation in many cities and villages.

5. An effort should be made to have the patient come as often as possible, for the purpose of keeping him under supervision in your treatment, and in order to make his acquaintance and interest him in the truth.

The latter is very important. If one comes only once or twice he gets very little of what is said to him and goes away thinking perhaps that the foreigner is a pretty good man, is seeking a reputation or laboring to lay up merit, but with almost no conception of the doctrine that he teaches or his own interest in it. This can be secured by giving very little medicine at one time and requiring the patient to return within a few days. It is wonderful what a few visits to a foreigner will do for a man who understands almost nothing on his first visit. A man came to me with a little sore on his neck. I advised him to remain a few days, which he was glad to do at his own expense. He went away after five days, having committed four chapters of the catechism, and

promised to take down his idols on his return. From such a man there is much to hope for, little to fear.

It may be objected that this work must interfere with proper evangelistic efforts, but in my own experience it has proven a valuable agency and a source of blessing to myself and the people. There seems to be no reason why the clerical missionary may not, under the divine guidance, treat such simple cases as are mentioned above, and from them derive great benefit to his work. In my work during the past eighteen months I have successfully treated more than 150 cases, and in no instance has there been failure such as to attach blame to the missionaries. The following simple remedies were used, all of them recommended by an experienced physician:—

For inflamed eyes, very common—

Sulphate of zinc	1 gr.
Sulphate of morphia	1 gr.
Water	1 oz.

A drop of this in the eye gives almost immediate relief.

In treating sores, first wash thoroughly with an antiseptic—carbolic acid two parts, water 100 parts—and then use vaseline. It is wonderful how many cases vaseline will relieve. Every one ought to be well supplied with it.

A little oxide of zinc added to the vaseline is useful in cases of eczema.

For painful swellings—Bella-donna ointment.

For inflamed margins of the eye-lids, when a dry crust is formed around the roots of the lashes and the margins are red, swollen and everted, Richardson's oxide of zinc ointment, applied after thoroughly cleansing with warm water, is a specific. Use iodoform for a stimulant and arnica and witch hazel for lotions. This is a small outfit, but wisely used it will work wonders.

MISSIONARY.

NEW TESTAMENT TRANSLATION.

DEAR SIR:—With reference to H.'s article in your last issue, on the use of the term 先知 to translate the Scriptural "Prophet," H. evidently overlooks the use of the term in Mencius, book v., part i., chapter vii., which Legge translates: "Heaven's plan in the production of mankind is this, that they who are first informed 先知 should instruct those who are later in being informed, 後知 and they who first apprehend principle 先覺 should instruct those who are slower to do so 後覺. I am one of Heaven's people who have first apprehended 先覺者. I will take these principles and instruct this people in them. If I do not instruct them, who will do so?" With this classical use of the term to guide us it is scarcely likely that its use in our translations will lead our Chinese readers, educated ones at any rate, to form a one sided or inaccurate view of the Prophetic office.

Yours truly, N.

Our Book Table.

REVIEW.

Sin Ling Hio (心靈學) First Part—
The Senses, Memory, Imagination,
Reasoning Faculty and Intuitive
Power.

THE translator of this work, Rev. Y. K. Yen (顏永經), of Shanghai, was educated in America, and had there a college course of four years. This was subsequent to his training in the school which became St. John's College. When he returned from America he taught in his old school and gave the elder pupils instruction in Haven's Manual of Intellectual Philosophy. This practice in teaching rendered him familiar with the subject and with the phraseology most suitable for adoption in Chinese. His old notes have here assumed the form of a book. While discharging his duties as pastor at St. Saviour's Church he has prepared this first volume of 140 leaves, of a translation of Haven's Mental Philosophy. In this work he has done much to smooth the way for future translators by diminishing the labour which has to be bestowed in preparing a philosophical phraseology for the Chinese. Although the Chinese have had no lack of philosophical writers of a certain kind among them, who have thought much about the mind and its powers, yet the terms they use are not quite what we want. While Confucian, Buddhist and Taoist authors all enter on these subjects, each school has its own way of approaching each question, and philosophical systems have been

made what they are by controversies. Few writers have the gift of avoiding discussion and confining their attention to useful and universal truth. Therefore it is that among men honoured with the title of philosophers, not many are great philosophers. What have the Chinese done in philosophy? To this question it may be replied that they have explained the need of culture in the art of government, and the advantage of education in preparing every magistrate for his duties. They are intuitional philosophers and recognize as self-evident that intellectual and moral excellence in individuals are the fruit of celestial influence, that is to say, they believe that mental gifts are God given, the same fact which is expressed in the names Theodore, Diodotus, Theodotus, Apollodorus, Jonathan, which of course imply that the child who bore the name was regarded as the gift of God, or of a god, in each case. This is believed by Chinese philosophers in regard to all mental gifts, whether moral or intellectual. It especially includes the principles of morality. The man who has the brightest and strongest moral perceptions is the most richly endowed by heaven, and he ought to rule in the political and intellectual sphere on that account.

The copiousness of any vocabulary depends on the extent of mental activity in the nation using the vocabulary. The phraseology of Chinese philosophy is predominantly moral, and they have

never attempted to analyze and classify the mental powers as such. When the Hindoo philosophy of B.C. 600 reached China the clash of Chinese thought with it produced Taoism, and we find the idea of triads of powers at once springing into existence. Six centuries later Hindoo philosophy came a second time, but in the form of Buddhism. It came in a confident spirit bent on victory, thoroughly permeated with idealism and prepared to preach everywhere the universality of human delusion. Hindoo thought is fruitful in making divisions, but this is not done on scientific lines. Consequently the philosophical terms in use by the Buddhists fail of appositeness in many cases when applied to modern European thought on mental subjects. Yet in translating from English works on philosophy for Chinese readers it is well to read Buddhist and Taoist books as a help in selecting philosophical phraseology. In every country where philosophy has flourished there will be a certain amount of inevitable identity in forms of thought. Common sense is philosophy, and common sense exists in every country. Philosophy is thought on the world by men of culture and refinement. He who, as he thinks, diverts his ideas from the phenomena of sensation, becomes a philosopher, and begins to live in the world of ideas. Home philosophies have to be compared and their resemblances pointed out. It will then be found that there is a common ground in all philosophy, because man is one and nature is one.

I should have been glad therefore if Mr. Yen had carefully weighed the uses of philosophical terms in the three religions and formed his phraseology after doing this. The verb *yü* 遇, meet, will scarcely be used for "to touch" in the future Chinese philosophy. The Buddhists use *chu* 觸. The true word is probably *mo* 摩. The translator calls primary qualities 須具者 and secondary qualities 恰巧者, and adds a curve as a link to connect them, the link being intended to remind the reader that the double phrase is in this case used with a special sense. The primary qualities of matter are such as are essential to the very existence of matter, 凡物之爲物所不可少之性狀. Or they are to be known *à priori*, 我所本知而非由經歷以知之性狀. Or they are known as such or in themselves, 我所直知而賴五官體以知之性狀.

The secondary qualities of matter are on the contrary, either accidental and not essential to the idea of matter, 性狀之稱恰巧者亦有三事一凡物之爲物所可有可無之性狀. Or they are to be known only by experience, 我由經歷以知之性狀. Or they are to be learned only through the affection of the senses, 我賴五官體以知之性狀.

Just as the translator uses *Sing-chwang* for properties of matter, so he uses *心靈* for the mind. He does not shrink from employing new combinations when the word needs limiting, but it may be doubted whether *Sin-ling* could ever become current for the mind.

The primary qualities are eight, *viz.*, 擇量大小, 鬆堅, 形式,

可分折,可移動,忌壓,有居處,八種, extension, divisibility, size, density, figure, absolute incompressibility, mobility, situation.

Writing in good Chinese is easy to the translator, but has he not adopted his terms without a sufficiently wide discrimination? Not a few of them will, it appears to me, have to be changed. Every future writer on mental philosophy, however, will do well to pay close attention to the mode in which the terms of European philosophy have been here rendered. They are the choice of a native who has gone through an extensive course of Western education, and this circumstance gives them a special value.

For native preachers the reading of a book like this must be extremely beneficial. Philosophy elevates and purifies thought. It raises the standard of preaching and gives to the pulpit its proper place as a public instructor. Philosophy helps in the classification of thoughts and renders the divisions of a sermon more reasonable. Philosophy gives its right place to the mind and teaches audiences who are incessantly engaged in the calculation of pounds, shillings and pence that there are much nobler subjects of contemplation than the cash-box and the abacus. Mr. Yen has done well to translate this book, and his countrymen, whether Confucianist or Christian, will ultimately find that the matters here brought before them for consideration are of the greatest possible importance. They will, it is to be hoped, teach them to recognize the high value of Western education in training the

mental faculties. Happy are those preachers who retain the warmth of their Christian zeal while they use a "sweet reasonableness" in instruction. Thus they win both the learned and the common people.

J. EDKINS.

AN edition of the Woodruff Memorial Hymn Book, with words only, octavo size, on brown paper, bound in blue cloth, containing 275 hymns, 115 pages, has just been printed at the Presbyterian Mission Press. The price is 15 cents per copy,—a very cheap book. As the number of the hymns corresponds with the edition with hymns and tunes already issued, this will enable those who wish to introduce the book to supply themselves with whichever kind they choose.

THOSE of our readers who have not seen the new Map of the Hemispheres, recently brought out by the School and Text Book Committee, will thank us for calling their attention to the same, as it is a marvel of beauty and cheapness. It was printed by Messrs. W. and A. K. Johnson, Edinburgh, and can be furnished so cheaply (\$1.00) from the fact that a large number was ordered.

Also, there is a very excellent Map of China, recently published, colored in provinces, which will be especially useful as a wall map in schools, and makes a good companion piece to the map of the hemispheres above mentioned.

福音講臺

THE GOSPEL PULPIT.

THIS is a bulky volume, and is amply justified by its contents. It is the repository of no less than 200 sermons, prepared for, and, it may be, that have been actually delivered in a Chinese pulpit. The author has rendered his name famous by his constant and well known labours in Soochow. The place from which these sermons are dated is familiar to thousands who have listened to the preaching that has been long carried on there. Many a time the writer of these lines has met persons from Soochow, and asked them if they had heard the Word before? "Yes," has been the invariable reply, "at Yang-nioh-ong." Well, we suppose we have in large measure the result of the author's labours in these pages. He is too conscientious to serve the Master with nothing, and the contents of this large volume gives us some idea of the extent and variety of the author's teaching as a Christian missionary.

We open the work and go over the table of contents. It is replete with all manner of topics from the being of God, on through the whole arena of evangelical subjects, from the list of which we can hardly think of a single omission, either as explanatory of Gospel narrative, or as found in the range of dogmatic theology, till the whole winds up with the end of all things. Students will find ample scope for illustration and suggestion in the prosecution of their work, whether in the lines of their stated ministry or in the course of evangelistic journeys.

We proceed in our examination and find the numerous subjects treated in an easy and simple style. Mandarin is the prevailing feature, so as to render the work intelligible in every place. We notice a great variety of thoughts brought out under each topic, and though classified in the old form of headings, they are not tedious or cumbersome, but sufficient to show that the author has, in every instance, studied the subject and availed himself of the means at his disposal for its thorough investigation. Our friend has no novel or peculiar sentiments to express. He maintains what is called the old orthodox views of Gospel truth. These are dear to his very soul, and flow out on all occasions in the explanation and application of his subject. He is so absorbed in the desire to do good to his readers or hearers, to fulfil his sacred ministry, that he has neither time nor disposition to dwell on out of the way or unprofitable ideas. He is clear and forcible in the proclamation of his message, and is only intent on accomplishing the work given him to do.

Now as to the language used in the elaboration of the sermons, we are satisfied it is well suited to the end in view. His Chinese readers need find no difficulty in the understanding of his theme, and if they have at all an appreciation of it they will peruse it with interest and advantage. Foreign students, on the other hand, specially such as are seeking to acquire a useful and enlarged vocabulary, may be greatly benefited by dipping into these pages, while the mode of presenting the truth that is here to

be met with is highly commended. As to native catechists and others; we cannot but regard this work as of no small value to them. For their own sakes and for the profit of those to whom they minister, these sermons may well be studied and rehearsed by them. Their doing so would be a means of great spiritual edification, and no less of preservation from the various ways of ignorance and error.

One thought, however, strikes us in closing, to wit, wherein lies the necessity or desirability of such a long and continuous course of sermonizing. It reminds one of a series of volumes of distinguished preachers in ancient and modern times, or rather, looking at the texture of these discourses, of the

theological lectures of famous professors at home. Perhaps a more limited selection from the drawer of the esteemed author, carefully revised, would have served the purpose better. It would be too much to give an epitome even of one sermon in a brief review of this kind, but while the whole is highly to his credit as an earnest and faithful servant of Christ, and expresses, as we have said, his assiduity and conscientiousness in the work of the ministry, we think if the sermons had been curtailed in number, and in some instances in extent, it would have been better. At the same time we approve highly of the work our author has done, and wish for it a widespread currency as it well deserves.

M.

Editorial Notes and Missionary News.

THE missionaries of Shanghai have recently formed themselves into an association called the "Christian Vernacular Society of Shanghai," the object of which is "to promote the formation and spread of a Christian literature in the Shanghai dialect, both in the Chinese and Roman character," &c. They have agreed upon a new system of Romanization, which is especially free from all diacritical or tonal marks, and which is to supersede those previously in use. Certainly, if the object of a system of Romanization is to enable the illiterate native Christians to learn to read as rapidly as possible, then the fewer bewildering marks introduced the better.

We have lately had to do with no less than six different systems of Romanization (not to speak of Wade's and Williams'), and some of these are burdened with such a number of tonal and other marks as to render printing quite out of the question, except with a specially prepared font of type. We commend the example of the Shanghai brethren to those in other parts of China, who are attempting anything by way of Romanization. We are convinced that much might be done towards uniformity, if only there were concerted effort. The same system would not answer in all respects for all places, but the same general principles could

prevail, the same general value be given to consonants and vowels. The Officers of the Society are:—Rev. C. F. Reid, Pres.; Miss L. A. Haygood, Vice-Pres.; Rev. J. A. Silsby, Sec.; Dr. J. M. W. Farnham, Cor. Sec.; Mr. S. Dyer, Treas.

WE have been favored with a marked copy of *The Christian*, containing a letter from the Rev. J. H. Horseburgh, under the title of "A New Missionary Order." We like the spirit of the article, but our judgment dissents from some of the views it presents. While it is true that "God's children at home do not know how little it costs to live in China," yet we fear that even if they did know, they would be apt to draw wrong inferences from the fact. It does not follow that because a thing *can* be done, it is therefore *wise* and *expedient*. Mr. Horseburgh writes: "I say first, that £100 a year would support two missionaries or a married couple dwelling in a native house, wearing the native dress, but living in foreign style, simply and comfortably. This would include the wages of two servants and the salary of a teacher of the language.

Secondly, £50 will support a bachelor, living comfortably in native house and style, allowing for servant and teacher, also living on the premises for convenience. Ladies in ordinary health could live at the same rate.

Thirdly, £25 a year will support a missionary living really simply and in thoroughly native style, but providing him with

abundance of wholesome food, good clothes and a tidy little house. This includes the wages and keep of an intelligent man to act as teacher and help." In a foot note we are told: "The writer gives tables of expenditure, showing that missionaries can make ends meet on the sums named, in the various circumstances described."

We have not seen these tables, so are unable to comment on them, but it is notorious that in nearly all estimates for living as for house building, numberless little items will be left out, which go to make the final figures much greater than was originally contemplated. We should prefer the testimony of those who have actually lived in this way. We ourselves have lived in a Chinese city in native houses, and are unable to see how the figures could be carried out consistent with health, not to say comfort, which is provided for by Mr. Horseburgh.

We confess to a fear that people will be led by Mr. Horseburgh's letter to come to China, with a totally inadequate conception of what is involved therein, and who will be doomed to bitter disappointment.

To our mind the figures given by Dr. John and Mr. Foster in a recent call issued by them for independent laborers are nearer the practical truth. We forbear further comment at present, but should be glad of the views of some of the other missionaries on the subject. As Dr. John well says in a letter in *The Chronicle of the London Missionary Society* (reproduced elsewhere):—"Let us all, for the sake of the work itself, econo-

mize to the utmost extent of our ability, but let us beware of allowing the cry of cheap missions to become the rallying cry of the Churches. Should it ever come to that, both the missions and the Churches will suffer. The missions will lose much, but the greatest losers will be the Churches themselves."

THE following, from *The Baptist Missionary*, is interesting, as referring to one of the pioneers in missionary work in China:—

The Noblest Service.—A prize essay upon the subject, "What Claim has the Ministry upon the Young Men of the Church?" by the Rev. Dr. T. S. Childs, of Washington, D.C., records the following very remarkable incident:

In the register of the officers and graduates of the United States Military Academy at West Point, under the record of 1839, is the name of "M. S. Culbertson," followed by the words, "Died August 25, 1862, at Shanghai, China, aged 44." Young Culbertson was a man of superior promise. After his graduation and a brief service in the army, he was appointed assistant professor in the Academy. His prospects for the future were as bright, perhaps, as those of any man who ever left the institution. But the prayers of a godly mother were behind him, and a higher call was upon him. He resigned his position in the army, studied for the ministry, and went out one of an early and noble band of missionaries to China. In

the Taeping rebellion his military knowledge and skill enabled him to protect successfully the American interests at Shanghai, and drew from the American Minister to China the enthusiastic remark, "Culbertson, if you were at home you might be a major-general."—"No doubt," he replied, "I might. Men I drilled are in that position;" and he named them,—Sherman, Van Vliet, Tower, Thomas, Newton, Rosecrans, Lyon, Reynolds and Grant. "But," he said earnestly, "*I would not change places with one of them. I consider that there is no post of influence on earth equal to that of a man who is permitted to preach the gospel to four hundred millions of his fellow-men.*" Soon after, he fell at his post, dying unknown by his country, unhonored beyond the little circle that knew his worth. His comrades and pupils live crowned with a nation's honors, or have died to be remembered by a nation's gratitude and veneration. And is this the end? No. History is not yet finished; the account has not yet been made up; the final decision has not been rendered. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." May this, my brother, be your work and your reward.

FROM Yuhshan, Kiangsi, one of the stations of the China Inland Mission, we hear of the work being in a most encouraging condition. Several who bought Gospels are becoming interested in the doc-

trine. During a recent visit of the Rev. John McCarthy to that station he had the privilege of baptizing 24 who wished to profess Christ. The work is equally interesting at several other points in that province.

REV. J. S. Adams, Kinwha, writes, July 15th: Fourteen baptisms recently; the work prospers.

MORE than ever Japan is becoming a sanitarium for the missionaries of China, an unusual number having gone there this year for rest and a change. What with the cheaper fares on the steamers compared with those along the China Coast or Inland Rivers, the beautiful scenery, the pleasant ways of the Japanese, the more reasonable hotel accommodations, and the complete change, China bids fair to be left out of consideration entirely unless different counsels prevail from those which now govern the steamer companies.

WE take the following from *The Gospel in All Lands* for July. The two brethren here spoken of left Shanghai recently for their still remote field. Their course will be

watched with interest, and we wish them abundant success. The difficulties they will have to encounter will be neither few nor light:—

The American Baptist Missionary Union is entering upon a somewhat new departure in China. It is to occupy the important city of Soochow, in the province of Szechuen, 1,600 miles up the great River Yangtze. Two young men from Minnesota—Messrs. Upcraft and Warner—the latter a layman, are under appointment, and seem to be proposing to follow, in some particulars at least, the method of the China Inland Mission. They go out with no definite salary stipulation, relying on God and the assurance of their brethren that actual needs shall be supplied. The Baptist young men of Minnesota have undertaken to raise the money for their support. It is proposed to attempt a sharper distinction than is common between evangelists on the one hand and pastors and teachers on the other, and to eschew altogether schools for evangelizing purposes as being considered too costly.

This and all other fairly reasonable modes of work that are somewhat in the nature of experiments or variations from the customary method, should have thorough trial and every opportunity for success.
